



Valérie Devon

Presents

Vincent Reynouard editorials

Jewish paranoia, my answer to a Jew

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Sans Concession tv
Editorials tv

Following my editorial on Jewish paranoia, an anonymous Jew wrote to me:

"Reynouard, in your last video, you were unmasked: in trying to justify anti-Semitism, you showed your true Nazi face. England will not always be a refuge: you deserve to be put in prison – and you will be. "

Playing the eternal joker, polishing "*anti-Semitism*"

Let's get straight to the point: in your mail I see no reference to the "*true or false*" of my message. Instead, you accuse me of "*justifying anti-Semitism*". This is your eternal joker – you're simply playing the "*anti-Semite*" card. Once exposed, all you can do is shout "*anti-Semitism*."

Remember that on December 29, 1978, *Le Monde* published a text by Professor Faurisson entitled "*The problem of gas chambers or the rumour of Auschwitz*". Georges Wellers' response announced an "*Abundances of evidence*". When sufficient proof shows that one is right, then there is no need for personal attacks on the adversary; being able to show this proof is enough to then let the public to judge for themselves. Georges Wellers' conclusion stated that "*He - Professor Faurisson - could do nothing more, or better, than he did to make false and defamatory statements about the Jews by calling them impostors.*" Had Wellers forgotten something? Yes, he'd forgotten that the Soviet authorities, 26 years earlier, had refused any further investigation into the Katyn massacre on the grounds that the request had been made "*for the sole purpose of slandering the Soviet Union.*" It's easy to spot: a liar unmasked always tries to duck out of the way by shouting .

Speaking of an "*abundance of evidence*", the director of the magazine calumny. The editor of *The Jewish World* was deliberately lying. And indeed, less than seven years later (**Zéro, N°8, may 1987, pp.71 and next**), Serge Klarfeld himself admitted that the documents cited by Georges Wellers were merely the "*beginnings of proof*". It was an elegant way of saying that there was, in fact, no proof.

Would you like to see another example of this strategy? Let's go back to June 7, 1981. On that day, unidentified aircraft bombed the Iraqi nuclear site in Osirak. Iran was the first suspect. But soon, Israel was rumoured to be the attacker. What did the authorities of Jerusalem do? They eagerly shouted "*anti-Semitim*." The eternal strategy of the guilty unmasked. Indeed, the operation had indeed been planned and executed by Israel. Moreover, the **Israeli Defense Force today** proudly admits responsibility for this operation on its own website. Once again, the accusation of anti-Semitism was used as a smokescreen.

Therefore, I'm sure you'll be able to understand why your accusation regards "*justifying anti-Semitism*" doesn't impress me. On the contrary, this confirms my conviction that the revisionists are right. If we were wrong, if proof of the existence of German "*gas chambers*" were abundant (and for a crime of such magnitude, both physical and documented proof would abound), then you would not use this unfair strategy. You wouldn't have to take refuge in Justice in order to use its unjust force. Are you willing, as good democrats, faithful to your elders of the 19th century, to enter into free discussion with revisionists? No: right from the start, historians have refused to debate. That's because they know full well that any debate with revisionists would turn out to be fatal to the official "*Holocaust*" thesis. This obstinate refusal to enter into discussion condemns the story that was written by the victors...

You'll say that at the moment it's me who's being condemned. Yes, certainly, but in this kind of struggle, individuals don't count for much. You must learn how to rise above it all and look beyond your own life. Now, I know that times will change.

Your Judeo-centric vision of the world



If the anti-Semitism joker remains a very convenient tool for avoiding embarrassment, its consequences are likely to be disastrous for the Jewish people. Let me explain.

The effect of always playing this same means that it's impossible to think in terms of true or false. In your mind, the boundary between true and false is irrelevant. It has been replaced by another by which words and thoughts are judged according to whether they are "*favorable*" or "*unfavourable*" to the Jews. In the latter case, you qualify them as "*anti-Semites*". When you don't like someone's words, simply accuse the author of anti-Semitism and hurry off to file a legal complaint.

Ultimately, rather than adhering to the heliocentric representation of the world, you and your friends substitute this version for another the Judeocentric vision. Everything

revolves around the Jews. Intellectually, this world has a centre and the principle to be respected must be "*favorable to the Jews*". From this center, you draw a circle: it delimits the opinions which can be admitted as conforming to this principle; In other words, acceptable opinions. Beyond that are the ideas, the theses and the words qualified as anti-semitic or likely to provoke the anti-semitism. It is the Hell of thought, the world of the forbidden, the repressed and the condemned. Morally, of course, but also socially: you're promise me prison... Whether you are a Jewish believer or atheist, does not change anything: your world of thought conforms to the faith of Judaic type, with what is authorized and Which is forbidden in the name of a central, intangible and absolute principle. And the more years pass, the more the principle is asserted, resulting in a shrinking of the circle ... For the more time passes, the more you become afraid.

Incapable of putting yourself in question.

You've been struck by curse of falsehood and lies. But to understand this, one must realize that one is living a lie. For you, however, this is impossible because you've substituted the concept of true and false with that of being "*favorable to the Jews*" and "*anti-Semite*". Hence, it is your own way of thinking that puts you in chains and paralyzes you. When one considers oneself a member of the *chosen people*, one is easily persuaded of being victorious in the end. Haven't the Jewish people overcome all their trials for more than 2000 years? – A very strong argument, I must agree. But, at the same time, I confess I am unable to understand: For Moses, did he not speak to your God, saying, "*A thousand years in your eyes are like*

a day that has just gone by"? Therefore, what do 2,000 years count for you? Nothing ... Let me add that this psalm continues as follows: "We are consumed by your anger and terrified by your indignation. You have set our iniquities before you, our secret sins in the light of your presence. For all our days pass away under your wrath; we bring our years to an end like a sigh."

Now, not only do the Jews possess a country stolen from another people, but they maintain it at the cost of a slanderous historical lie. Proof of this can be seen in the way Zionists of *the Stand With Us* group defend the existence of Israel with this photomontage, meaning that, from now on, we will be able to defend ourselves from another Holocaust. And it is not only the Germans who are being accused. It is also the Catholic Church, in the person of Pope Pius XII accused of being guilty by way of its silence concerning the Shoah. Generally speaking, it's the whole of Europe.



Here is what we can see in a short documentary on anti-Semitism for young people:

"Closer to us, during WWII, Nazis slaughtered a great many European Jews. More or less 6 million people. Men, women, children, old people, just because they were Jewish. We call it "the Shoah". And it puts our continent to shame in a terrible way because it was allowed to happen."

Now, how would anyone react to a systematic extermination by means of "gas chambers" if, in truth, there was no such thing? Do you not fear the anger of your God for all these lies and all these iniquities? Obviously not ... And what is the cause of this blindness? In my opinion, it remains the same: the substitution of the concept of true and false by that of what is "favorable to the Jews" and "anti-Semitic". Therefore, whatever you do in this Judeo-centric world can only be "good" ... All lies are good, as long as they promote your cause. But in reality, with or without Psalm 90, you are already being punished.

Anti-Judaism which reflects your own image

Because you're incapable of putting yourself into question and, therefore, unable to admit to kind of any personal responsibility, your problems must always originate from outside your own culture. More often than non, you invoke the stupid malice of non-Jews. Here's what we see in the short documentary on anti-Semitism already cited:

- "- You know, so much nonsense is spread about Jews. We call it: anti-semitism.*
- Anti-se...what?*
- Anti-semitism. An anti-semitic is someone who doesn't like Jews.*
- But why? What's their problem?*
- They're incapable of thinking. And above all, they don't know a thing about Jews."*

Everything would be the fault of the Goyim, too stupid, too ignorant and too jealous to appreciate your true worth.

However, the laws of Nature are inflexible. In the physical, as in the metaphysical, any action always provokes a relative reaction. You never stop accusing non-Jews as being at the root all your misfortunes. Well, in turn, the Goyim are going to assert that everything is in fact your fault.

"The Jews are our misfortune," wrote Julius Streicher every month. During the Nuremberg Trial, his lawyer questioned him thus (Tmi, xii, p340): "You are reproached for treating the Jewish question too partially by referring only to what you consider to be the faults of the Jewish people whilst completely ignoring their qualities. How do you explain this?" The accused replied: "This question seems superfluous to me. I find it absolutely normal, being anti-Semitic and having some views on the Jewish question, to find no interest in it. Perhaps I did not perceive the qualities you or others see among the Jews. It's possible. In any case, I wasn't interested in studying the particular qualities that could be attributed to them."

No doubt you will take advantage of this frank answer to launch: "You see! Anti-Jews are dishonest!" In fact, Streicher was partial; But he reflected back to you the image of yourselves which you yourselves project. And the Jew-haters of today do the same: they reflect back to you the image which you yourselves project. The faults you accuse them of are, therefore, yours. This is what Hervé Ryssen calls the inversed accusation. And the more this organized repression takes hold, the more they will reflect back to you your own image. Finally, we see two camps: enemy brothers inhabited by a similar anger and driven by the same desire to annihilate the other. Will one destroy the other? I do not know. However, I do pray that the Jews will never be forced into a corner.

In the recent past, National Socialist Germany learned the cost of trying to oppose the Jews. Its rapid military defeat is the result of not possessing an atomic weapon. But today, human beings could destroy the world - especially if they believe themselves to be the *chosen people* of God. Accused, the Israeli authorities would not hesitate to use their nuclear arsenal to destroy a creation that, in their eyes, would have no meaning without the *elected people*.

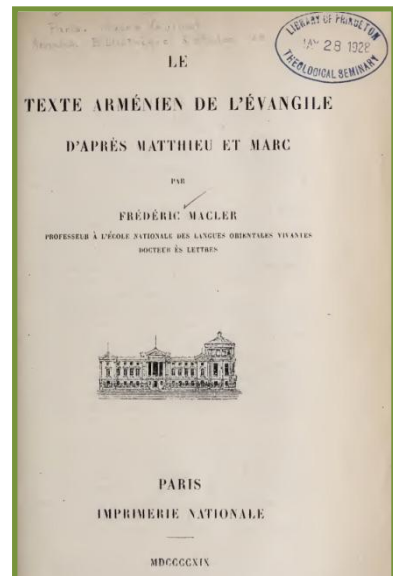
A headlong rush towards disaster

Let me state that I choose to lead my struggle along a different path: that which looks for a solution based on sincere mutual understanding. For this, both sides must be in agreement and must accept two conditions. Firstly, that the opponent has the right to be on an equal footing as far as debating goes. However, your mail discourages this: you endorse laws that make me someone not to be argued with; someone being hunted, condemned and forced into exile in order to avoid prison. Worse, you promise me that they will come looking for me in my



refuge and throw me behind the bars. In short, rather than a constructive dialogue held in a spirit of equality, you prefer brutal repression.

The second condition for a sincere mutual understanding is the acceptance of being able to question oneself. This is quite possible for me and I have proved it time and time again. Rereading the Gospels whilst in prison, I discovered that the authenticity of the final chapter of the Book of Mark - of capital importance as it forms the basis of the necessity of baptism in order to be saved, was doubtful. Far from saying to myself: "*Vincent, you are a fervent Catholic; Do not think about it, for you risk losing your religion.*" I promised myself that soon as I got out of prison I would seek the truth, wherever that may lead. I sought the Truth and, on this particular point, I found it (**Le texte arménien de l'évangile, p.631 →**). That's how I evolved and I have absolutely no regrets.



Dear opponent, are you able seek the truth, whether it concerns the alleged chosen-ness of your people or the so-called German "*gas chambers*"? Because everything starts from there. I repeat : For me, the Jews form a group under the delirious pretension of being God's *chosen people*. Naturally, such a claim might make people laugh. But in consequence, it has led to Jewish exceptionalism persisting through the centuries.

LE PEUPLE JUIF

Revue Hebdomadaire

PARAISANT TOUS LES VENDREDIS

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Jabotinsky à Paris

Vladimir Jabotinsky sera à Paris le 25 avril et prendra la parole le 26 au soir, à un grand meeting qui aura lieu à la Salle de la Mutualité, 325, rue Sain.-Marin.

Jabotinsky, le Garibaldi juif, comme il a été appelé, est un des plus éloquents et des plus ardents ouvriers pour la cause de la Palestine. Il a à son actif un long passé de travail persévérant et sa carrière a été en même temps des plus aventureuses.

Jabotinsky est né à Odessa en 1880. Il a été élevé au Lycée Richelieu à Odessa et a étudié ensuite le droit à l'Université de Rome. Il devint par la suite correspondant en Italie de divers journaux d'Odessa et de Pétrograd. C'est en 1896 qu'il s'est rallié au mouvement sioniste. A Pétrograd en 1904 on le trouve occupé à la rédaction du journal hebdomadaire *Hasvet*. A la Conférence sioniste de Russie en 1906, il fut l'un des auteurs du plan désigné sous le nom de Programme d'Helsingfors qui proclamait

De 1919 à 1920, il écrivit dans le quotidien juif de Jérusalem « Haaretz » réclamant l'autonomie de gouvernement pour les Juifs de Palestine et critiquant l'administration du général Allenby et les faiblesses de la commission sioniste.

Antérieurement aux troubles de Jérusalem en Mars 1920 il avait organisé un corps de défense juive. Il fut arrêté par l'Administration et condamné à 15 ans de détention, mais il fut mis en liberté au mois de Juillet. Il vint à Londres et devint membre de l'Exécutif en février dernier.

Jabotinsky est certain d'attirer de grands auditoires ; son talent d'orateur est bien connu partout dans les milieux sionistes. Qu'il soit le bienvenu !

Universalisme et Particularisme

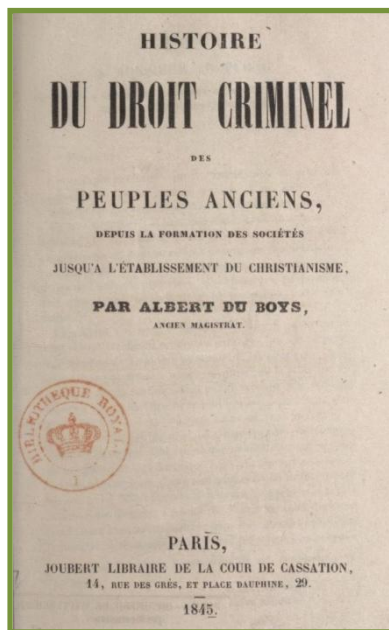
A propos de la Pâque juive

La Pâque juive cette année se trouve nettement séparée

An article entitled "*Universalism and Exceptionalism*" an article appeared in a monthly Jewish magazine published in April 1921. The author finished thus: "*How will the ever-*

pending question of Jewish universalism and exceptionalism be resolved? There is every reason to believe that it will once again be assured by Zionism, once Zionism has succeeded in turning Palestine into the central hub of Jewish life and thought. Judaism present within the Diaspora (...) will no longer fear extinction (...); From then on, it will be able to develop and this will be its role, its raison d'être and the universal side of its faith."

Jewish exception liasm, underpinned by an alleged divine mission, can only render such a destiny more difficult. But the source of your unhappiness was the arrival, in history of a certain Jesus Christ. Condemned to death by the Jewish authorities as a blasphemer and handed over to the Romans, who alone could execute the sentence, he was crucified. But he was at the origin of a religion which, founded on his resurrection, spread throughout Europe. Hence this religious hostility towards the Jews – a cursed population, accused of deicide.



← Again in 1845, speaking of Jesus' death sentence, a historian of law wrote: *"we are seized with an ineffable horror when, in response to Pilate's "I am innocent of this man's blood!" one hears the Jews reply: "His blood be on us and on our children!" True blasphemy uttered in the name of murder! A sacrilegious curse, which, like an implacable anathema, has been inscribed for more than eighteen centuries on the foreheads of Christ killers!"*

You will reply that this accusation is stupid. Perhaps, but for now, that is not the question which should concern us. I'm trying to understand what happened. I'm trying to analyze the situation, agreeing to recognize the rights and wrongs of each side. Europe has been generally hostile to you and, armed with your pretension of being the chosen people, you've thrown it back in her face. Therefore, if the Goyim must accept their responsibilities, you must also accept yours.

Are you ready to study objectively and without bias the reality of your so-called *divine election* (with the proof of this pretension being centred in Palestine)? Are you ready to study objectively and without bias the existence of these so-called *"gas chambers"* in so-called *"death camps"*? A necessary condition of such study would be to remove oneself from the infernal, downward spiral of hatred. Alas, I fear that, for the moment, you are incapable of doing so.

For to question oneself requires being able to recognise one's errors, that is, to accept the idea that one could be living a lie. Once more, I say that, for you, this is impossible when the concept of true or false has been replaced with the concept of: *"favorable to the Jews"* or *"anti-Semite"*. In other words, the judgements you make in an argument do not conform to reality, but rather with Jewish interests.

Finally, you and many others seem to have chosen the headlong rush to disaster. I'm afraid it will lead you to the abyss.

Good evening.